Thi saa har Gud elsket Verden, at han gav sin Søn, den enbaarne, for at hver den som tror paa ham, ikke skal fortabes, men have evigt Liv.

HYRDEN

"JEG ER DEN GODE HYRDE." — Joh. 10. 11.

Den som tror paa ham, bliver ikke dømt; den som ikke tror, er allerede dømt, fordi han ikke har troet paa Guds enbaarne Søns Navn.

15de aargang. Winnipeg, Manitoba, Første Nr. i Januar 1939 Nr. 1

Læs teksten Luk. 2, 41-55.

Nylig samlet vore tanker sig om Jesu-barnet, svøpt i kluter og lagt i en krybbe. Igjen fik vi lytte til Engelens budskap: "Eder er idag en frelser født."

I vor tekst sættes vi frem i tiden 12 aar. Nu er barnet i krybben blit en yngling. Hans forældre tar ham med til Jerusalem til paaskefesten. Han var nu efter jødenes lov kommen i den alder at han skulde bli kjendt med den jødiske gudstjeneste og de store høitider i Jerusalems tempel.

Eftersom dagene i festuken skred frem med ofringer og forskjellige sermonier som av Gud var forskrevet forrettedes, var det intet i alt dette som ungik den unge guts opvakte sind. Han blev mer og mer interesseret. Og da de dage var tilende, og de vendte hjem igjen var barnet Jesus tilbake i Jerusalem.

Det var noget denne unge sjæl hadde oplevet, noget stort. Det var gaat op for ham han var Guds søn.

Det er rimelig at hans mor ikke har fortalt barnet om dets underfulde undfangelse av den Helligaand. For da han taler til dem om "Min faders hus," saa tilføier evangelisten: "Men de forstod ikke det ord han talte til dem."

Det er mange lærdomme vi kunde dra frem av denne vakre fortælling om Jesus som barn i templet. I en kort betraktning kan man jo ikke ta med alt. Det som kanske vilde være det mest praktiske for de fleste av læserne vilde være — *Hele familien, forældre og barn, paa vei til herrens hus.*

Skulde vi ikke ogsaa gjøre det samme? Det er intet vakrere syn end det at se hele familier er paa kirkevei søndagsmorgen. Her maa selvfølgelig forældre foregaa de unge med et godt eksempel.

Hvorledes kan man vente at de unges vei blir "kirkevei" paa søndagen, naar forældre sitter hjemme naar der er berammet gudstjeneste? Det er slet ikke at undres over at de unges vei søndagen gaar til balspil og anden sport i sportsklær, istedenfor i søndagsklær paa vei til Guds hus, til gudstjeneste. Blir de unge oplært fra de er smaa at akte Herrens dag, søndagen, som hellig fremfør andre dager i uken, iføre sig sine bedste klær, for idag ska vi gaa til kirke, saa vil dette følge dem livet igjennem. Naar de da blir ældre vil de skjelden vike fra den "vanen," og det er en god vane.

Salomon sier: "Undervis den unge om den vei han" ska vandre, og naar han blir gammel ska han ikke vike fra den." Ordsp. 22, 6.

Barn er Guds gave, ja den største gave Gud har git forældre. Men det er med denne gave som alle gaver til menneskene, vi er blot husholdere over disse gaver, og vi ska engang gjøre ham regnskap. Om forældre vilde huske paa det saa vilde de føle forældreplikten og ansvaret ganske anderledes end de fleste gjør.

Hvad forlanger Gud av forældre? Han forlanger at forældre gjør alt de formaar for at barnet ska bli i sin faders hus. Barnets fader er Gud, og deres faders hus er kirken, de hellige samfund.

Det første de kan og bør gjøre er at bringe dem til Gud i den hellige daap, ti ved daapen kommer barnet i samfund med den treenige Gud, faar barneret og barnekaar hos Gud. Det er nok de fleste forældre i vore menigheter som gjør det. — Gud ske tak for det er saa. —

Men saa kommer den anden del av Herrens befaling — "lær dem at holde alt det jeg har befallet eder." — Det er her vi vist maa tilstaa vi gjør saare ufuldkommen vor plikt overfor barna, som Gud har betroet os. Det er jo forældrenes plikt at se til at det døpte barn maa bli ved Kristus, likesom det i daapen blev indpodet i ham. — At de kan bli i faderhuset, i de helliges samfund.

Ved siden av det at døpe sine barn og lære dem kommer ogsaa det at bede for dem. De barn som ikke har bedende forældre er ulykkelige. En families største ulykke er ikke fattigdom, ikke sykdom o. l. men gudløshet er familiens største ulykke.

Den bedste arv nogen forældre kan gi sine barn er sand, levende, lys og glad kristendom. En lys og glad kristelig atmosfære i hjemmet er den sundeste for barn, — som for alle andre.

Saa altfor mange saakaldte kristelige hjem hviler der en tung, trist og melangkolsk aandsstemning over. Den er skadelig for barnet. Der er mange store aander som har lidt skibbrud paa sin tro paagrund av slike saakaldte kristne hjem. La mig faa lov til at nævne et eksempel. En av Norges største digtere i den senere tid, Arne Garborg. Hans far var en streng pietest, saa streng at det stundom grænset til vanvid. Det hetter blandt andet om Garborgs barndom:

"Noget egentlig barneliv fik han ikke lov til at leve. Han maatte ikke leke med andre barn, og da barn kom under med at man i skolen beskjæftigede sig med noget andet end katikisme og forklaring, tok faren ham ut av skolen og sørget selv for hans undervisning."

Mon ikke det var aarsaken til at Garborg senere mistet sin barnetro — Mistet Jesus I sin tidlige ungdom skrev han:

"Nu vimrer min sjæl i det øde rum — og dovner i tomhetsstimlen. Jeg er som en blære av skvettet skum som stormen har hævet mot himlen. Jeg fryser til rim og smelter til vand og er ikke noget av delene. Jeg kjænder i sindet den tærende brand, som engang ska pine sjælene."

Slik opdragelse, slikt hjem hadde vist ikke Jesus i Nasaret. Han kunde naturligvis ikke fordærves av uforstandige forældre: men naar Gud valgte en mor og en pleiefar for sin søn, saa var de ikke av den typen.

Det staar "At Maria gjemte alle disse ord i sit hjerte" — "Og Jesus gik frem i visdom og alder og yndest hos Gud og Mennesker." — Dette er overskriften over Jesu ungdom.

Overskriften over hans barndom er slik: "Og barnet vokste og blev sterkt og fuld av visdom, og Guds velbehag var over ham." v. 40.

"O I forældre ser dog paa hvor Josef og Maria gaa hen op i Herrens tempel, og fører barnet Jesus med til Herrens hus og bolig sted, O tage her eksempel!" Amen.

—O. J. M.

Til prester og menighetsfolk i Canada distrikt.

Herrens Gjerning.

Indsamlingen til hundredaarsfesten er desværre endda ikke færdig i Canada distrikt. Adskilligt staar igjen til vaaren. Men den har gaat bra, langt bedre end vi vovet at haabe. Pastor Bergsagel, som har ledet indsamlingen, de mange prester, som har givet tid og kjærlighet til arbeidet, og de mange kirkefolk, som har ofret av sine midler fordi de har følt at dette er Herrens sak, fortjener paaskjønnelse. Indsamlingen i de andre distrikter har ogsaa gaat over forventning.

Vore kirkefolk har ofret en stor sum paa Herrens alter. En stor del av den gaar desværre til at betale gammel gjæld. Og dog la os ikke si "desværre." Der er to slags gjæld. Der er gjæld man er kommet i fordi man har sløset med penge og brukt dem til det som er unyttigt. Og saa er der gjæld man er kommet i fordi man har søkt at utrette det som er gavnligt. Samfundets gjæld er av det sidste slag. Vi er kommet i gjæld fordi vi har søkt at utrette det som Kristus sa at vi skulde gjøre. Men tiltrods for det at vi har tøiet os længer end pungen tillot, for at imøtekomme kravene, har vi endda ikke gjort det vi skulde og burde gjøre. Vi kan ikke engang si at vi er unyttige tjenere; for de unyttige tjenere i Skriften hadde ialfald gjort det de var befalet at gjøre. La os spøre os selv om vi av hjertet er Guds tjenere. Hvor mange berettigede krav maa vi ikke med sorg avvise her i Canada, tiltrods for det at Canada distrikt, sammenlignet med andre distrikter, har været vel behandlet av samfundet?

Vi er nu ved aarsskiftet. Den 31. januar slutter vor kirkes regnskapsaar. Alvorlige tanker melder sig. Vi har ogsaa iaar et bestemt arbeide at utføre og det koster en bestemt sum penge. Efter alt det stræv vi har hat med at komme ut av gjæld, skal vi igjen faa underbalance i kassen? Vi har besluttet at vi ikke mere skal ha gjæld at trækkes med i vort arbeide; for gjæld er en blodigle som magtstjæler. Men om vi skal bli istand til at gjøre det som er ret og rigtig avhænger av at vi er villige til at betale fuldt ut for hvert aar det som skal til.

Vi blir behandlet meget lempfældigt av samfundet sammenlignet med andre distrikter. Vi blir bedt om bare $9045.00 av et budget paa over en million. Det er kun en mindre del av det vi faar tilbake fra samfundet. Den 19. december hadde vi samlet bare 53.4% av vor del. Kjære dere, la os gjøre det yderste for at sende det ind altsammen. Vi skylder Vorherre det. Naar et eller flere distrikter kommer tilkort blir der gjæld. Og gjæld i kirkearbeidet er sikkert imot Herrens vilje. Den staar som en anklage mot vor egenkjærlighet og forsømmelighet.

Mange ov vore folk i Canada sitter for tiden i smaa kaar. Men beløpet distriktet blir bedt om er forholdsvis litet. Kommer vi tilkort kan vi ikke skylde paa fattigdom. Det blir nok bare os selv vi har at skylde paa.

"O vaagner! Vi skal hen at svare
For Herrens store, tunge dom,
Ret længe kan det ikke vare,
Før Gud vil gjøre verden tom;
Indretter saadan eders sag,
Som hver dag var den sidste dag."

—Iver Iversen.

Herrens Kjærlige Omsorg.

Jeg kan ikke fatte den vei jeg maa gaa,
Men tror, og jeg tvíler slet ikke,
At Herren i himlen kan alting formaa,
Og han vil kun godt til mig skikke.

Han leder mig stundom hvor stien er haard
Hvor foten blir saaret og bløder;
Men selv ved min side han altid dog gaar,
Og med mig hver prøvelse møder.

Og sender han trængsel — jeg glad gaar den vei
Som Herren for mig har utstukket.
Min Frelser i Golgatas trængsel for mig
Har himmelens port jo oplukket.

Om natten er mørk, og om dagen er lang,
Og byrdene tunge at bære,
Jeg dog maa istemme et glædefuld sang
At jeg et Guds barn kan jaa være.

Saa takker jeg Herren for mørke og lys,
For sorg og for glæde tillike,
Og priser min fader som selv gjør mig vis
At arve hans evige rike.

Et Velsignet Nytaar Tilønskes Eder Alle!

Og megen naade fra Herren er os givet maa vi aapne vore hjerter og ta imot. Det er somme tider lit vanskeligt at forstaa naar smertene er store, men det er herligt ogsaa da at erfare at det er Guds kjærlighet som regjerer. og alting skal tjene dem tilgode som elsker Gud! For min del merker jeg at kjærligheten ofte er saa kold hos mig, men da sender Gud ofte nogen av sine barn og tjenere og opmuntrer og veileder og saa blir det saa godt igjen. Vil si tak til alle venner som har kommet mig ihu paa saa mange vis ogsaa nu i denne herlige velsignelsesrike juletid! Det er saa deiligt at faa være alle i familien samlet rundt det samme gamle og dog altid nye julebudskap og for mig som fremdeles er udyktig at være oppe er det glæbebud at faa se 24 samlet rundt juletræet og lytte til det herlige julebudskap og julesangene og de fleste ta del i bøn og vidnesbyrd!

Gud være Tak! Alt kveger mit hjerte og gjør mig glad! og alle de velsignede breve og kort fra venner fjern og nær saa det alt opmunter til at holde fast i Frelseren indtil enden! Og vil jeg si tak til alle dem som stræver med kirkebladene som alle er mig til saa megen opbyggelse og almanakene og saa mange gode bøker som alt tjener til at kaste lys over bøkernes bok, og giver lyst til at grunde i den, og at komme de tapre stanhaftige tjenere ihu i bøn til Gud som stræver at saa den gode sæd ute blandt de stakkels hedninger. Dette faar bli alt for denne gang til den kjære Hyrden's læsere, vær alle kjærlig hilset i fred og i ringe uværdig søster i Herren.

—Mrs. L. E. Haave, Weldon, Sask.

Ingen sikker havn kan naaes ved at krydse mot sandheten. (V.E.B.)

Sky det onde under alle skikkelser.

1 Tess. 5, 22.

En sand kristen er i en jevnlig strid. Den gamle fiende sørger nok for den gamle naturs tilbøieligheter trækkes frem. Alle de grove synder er vist alle troende enige i at bekjæmpe, men saa har vi disse "middelting", hvad skal vi si om dem? Her er vist mange som skyr ogsaa disse som et onde, andre er mindre bange for dem. Jeg er enig med den mand som vilde feste sig en kusk. Tre unge mænd melte sig til tjenesten. Hvor nær tør du kjøre ytterkanten av veibanen paa et meget farligt sted? spurgte han den første. Paa seks tommer nær, svarte han. End du da? spurgte han den anden. Saa nær at vognhjulet gaar jevnt med veikanten, svarte han. En du da? lød det til den tredje. Jeg vil helst holde mig fra stupet som mulig, var hans svar. Du er min mand sa husbanden, dig vil jeg have. Det er som en har sagt: Det er langt bedre at sætte et gjerde ved randen av fjeldstyrtningen, en et Hospital ved bunden av den. Anvendelsen her vil nok forstaaes. Derfor. Sky det onde under alle skikkelser.

Maatte vi mere se synden som synd, ulydigheten kan ha sine sjælesvangre følger.

En mand skulde passe en jernbane bro — en svingbro — hvor baade tog og baater skulde pasere. Hans ordre lød: aldrig at aapne før ekspresstoget var pasert. Baat efter baat kom, men nei. Saa kom der en baat med en ven ombord. Han fik ham overtalt til at aapne. Baaten begyndte at pasere, da hørte han pludselig toget, han sprang til — forsent, toget for med lynende fart ned i avgrunden. Han saa det, hørte skrikene, saa de døde kropper og — blev fra sig selv. Han fik ikke sin forstand igjen, men vandret op og ned i sin selle og ropte: Aa: om jeg bare hadde, aa om jeg bare hadde. — Vi trænger alle det rensende blod, for det er endnu slik, at være en kristen er ikke det samme som at være under helbredelse. Vi maa nok alle være under "doktorbehandling," saalænge vi er her tilhuse, først da naar den sidste strid er utkjæmpet, først da blir vi "utskrevet." "Hvad i har gjort for en av disse mine minste, har i gjort for mig," sier Jesus.

G. O. L. i Fattig og Rik.

Gud vor fører.

Herre Gud du er vor fører
gjennem livets kamp og slit.
Herre Gud vil altid føler,
Uten dig er strævet spilt.
Du gir livet indhold fred;
sender evne styrke ned.
Fylder os med stille glæde
fjerner Syndeskyldens hvrede.

Livets krav blir os en glæde,
naar vi vet du hjælper os.
Alle møier kan vi sprede,
taale spottens strie fos
Over livet straaler lys,
frelse klar fra dødens gys.
Himmel kraft fra Englehære
strømmer over dine kjære.

Indsendt av N. F.

Bugetet 1939.

Snart er et aar igjen til ende og kirkens bøker skal avsluttes, da kommer spørgsmaalet, hvorledes har vi tat vare paa vor husholdning? Igjen maa vi møte tal paa papiret som bevise vor trofasthet i vort safundsarbeide.

For manges vedkommende, saa vet vi, at vi rører her ved et meget ømt punkt. Hvorfor? Jo fordi vi rører ved deres ærbarhet og inderste interesse. Vi kan tale om synd i sin almindelighet, ja vi kan enda røre ved de enkelte synder; men naar vi taler om penger, da berører vi hele kristenlivet i mennesket. For mange vedkommende er dette spørgsmaal om penger i kirken blit til en anstøtsstén.

Ralph S. Cushman i sin lille bok "The New Christian" forteller om en menighet i staten New York, hvor menigheten nettop hadde avsluttet et godt bønnemøte og en av menighetsmedlemmene gik ut. Menighetens kasserer fulgte efter og da den første saa kassereren komme begyndte han at tale, "dette var et herligt møte." "Ja,"

HYRDEN

Organ of The Norwegian Lutheran Church of Canada.

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Aaret 1938. Saa er et Naadens Aar atter til ende. For **Hjem, Kirke** og **Stat** var det som alle aar **rikt** paa anledninger til at fremme Guds ære og hverandres timelige og evige vel. **Hjemmet** er hvor disse anledninger først melder sig og i den grad disse varetages der vil kirkens og statens opgaver lykkes. La os takke Gud at der endnu i vore hjem uhindret kan undervises i Guds Ord-selve grundvolden for Hjem, Kirke og Stat—hvor forældre endnu er sig sin plikt bevist. Men disværre har det aar som nylig kom til ende vist store, mørke og truende skyer der varsler torden og stormveir, aandelig talt, er i anmars imot kristendom og det i selve hjemmene. I de nationer som nu er kommet under Diktatorer er følgene som antydet. Nu trænges kristenfolkets forenede bøn som aldrig før at troen og tilliden paa Gud maa gaa av med seier i den forestaaende storm.

Aaret 1939. Med blottede hoveder og ydmyge tilbedende hjerter bør det os at gaa ind i det nye aar. Ved at se over regnskapet vort for 1938 vil det uten tvil bringe megen skamfølelse. I tanker, ord og gjerninger har vi forsyndet os. Anledninger gang paa gang at gjøre noget, Gud velbehageligt godt, ladet gaa os forbi. Derimot meget ondt blit gjort. I lyset av disse og utalelige andre ting passer det sig for os med ydmyge tilbedende hjerter at bøie knæ for Naadens throne. Den omtalte storm vil neppe bli mere usynbar i det nye aar men er at frygte for nærmere ind paa livet av alle og enhver av os. Dog fat mod og husk Gud er den samme idag som altid og naar han kan faa gaa med os i kampen saa vil seiren lykkes. Meget har Herren faat utført iblandt os. Særlig har vi, den Norsk Luhterske Kirke, meget at takke for. Indsamlingen til Hundreaarsfesten kom Gud til os med i det henrundne aar. For det skal vi takke Gud.

Hyrdefamilien. Først vil jeg, som redaktør, faa si hjertelig tak til alle som har skaffet læsestof til Hyrden i det aar som er hengaat. Det har uten tvil været Hyrdefamilien til stor velsignelse og belærelse. Særlig tak til de regulære ydere pastor, Vinge, Marken, Evenson og Mrs I. O. Thvedt, og Josef Haave. Tak til alle holdere av Hyrden. Vil herved faa ønske alle et godt og velsignet Nyt-Aar. —U.

svarte kassereren, "det var saa godt at jeg føler jeg maa aapne mit hjerte for dem." Jeg er meget bedrøvet over din subskribsion for vor kirke i aar." Et saadant indpaagaaende tale gjorde den førstnævnte fornærmet og svarte: "Vet du ikke at dette er søndag og at du ikke bør tale om slike ting idag."

Slik er vi mennesker. Vi liker saa gjerne at skille vort aandelige liv ifra vore penger. Jesus saa ogsaa denne fare derfor taler han i 16 av sine 38 lignelser om penger og vor husholdning. Ti han viste at hvor vor skat var, der vilde vort hjerte være. Og der er et ordsprog som sier, la mig vite hvor du bruker dine penger, og jeg skal fortælle dig hvad slags kristen du er.

Nogen av vor aandelige nød og mangel, i den enkeltes liv saa vel som i menigheten kommer ifra vor utroskap i husholdningsgjerningen. Det kan aldri bli nogen hel invielse til tjenestegjerning uten ogsaa invielse eller overgivelse av gods og penger. Om vi alle igjennem aaret skrev ned hvor vi brukte vore penger, saa er jeg sikker paa at vi alle vilde bli forbauset over hvor lite denne bøn om Guds vilje har faat makt over vore penger. Alt formange av os skiller vort aandelige liv ut ifra vore penger. Naar bibelen sier: "Mig hører sølvet, og mig hører guldet til, sier Herren, Hærskarenes Gud," saa er det likesom vi stusser for at tro dette. Det er noget inden i os som liker at parere denne tanke. Vi kan nok anta at Gud er giveren av alt; at han gir os alt hvad vi trænger for vort daglige liv; men at akseptere at de penger som vi bærer i vore lommer er Guds, ja det blir noget værre. Og denne fare ligger altid nær til os alle og gjør at det gaar saa smaat med vort kirkelige arbeide.

Nu hvorledes staar det til med vor indsamling iaar (1938). Til og med den 31 oktober saa viser raporten at der er 72 menigheter som ikke har ydet noget, til vort samfunds arbiede i Kanada. I Camrose kreds er der 11 menigheter som ikke har ydet noget, og bare to menigheter som har sendt ind den fulde ilignelse. I Edmonton kreds er der 7 menigheter som ikke har sendt ind noget og to har sendt ind det fulde beløp. Manitoba kreds, som er en liten kreds er der en menighet som ikke har gitt noget iaar. Medicine Hat kreds har ogsaa 7 menigheter som ikke har gitt noget iaar; men saa er der ogsaa 7 menigheter som har sendt ind sitt fulde beløp. Ser vi paa Moose Jaw kreds saa finder vi at der er 17 menigheter som ikke har ydet noget, og bare to som har sendt ind det ilignede beløp. Langt oppe imot nord har vi Peace River kreds, og der er det bare to menigheter som ikke har sendt ind noget. Fire menigheter i Prince Albert kreds har endnu ikke vist sig paa papiret. I Saskatoon kreds finder vi 5 menigheter som staar blank, og Swift Current har 9. I Yorkton kreds er der 11 menigheter uten noget til deres kredit. Det hele beløp som er kommet ind ifra det Kanadiske distrikt til og med den 31 oktober er $3028.31, altsaa bare 33% av hvad vi er ilignet for dette aar (1938). 22 menigheter har sendt ind det fulde beløp. Tiden er kort; snart er aaret omme. Nu er det tid, la os gjøre bruk av den. Vi kan ikke; vi maa ikke la aaret gaa til ende med en saadan raport. Kjære prestebrødre og menighetsfolk la os ta fat at forbedre denne raport. — Saugen.

En liten fortælling.

Se, kjære Lel, der er en fylde av Naade ogsaa for dig, hvor forekommen og elendig du end føler dig.

Den fromme Grevinde Huntingdon sa engang til den vældige vakkelsesprædikant, Whitefield: "Hvorledes kan du forsvare de ord, de lot falde derborte paa Marken sidste Søndagsaften?" De sa jo, "at om et menneske var saa utslidt og ødelagt i syndens tjeneste, at selve Djavelen ikke længere hadde bruk for samme, da vilde den Herre Jesus allikevel, med inderlig ømhet og barmhjertighet, motta en saadan." Whitefield svarede svarede: "Jeg skal fortælle dem en liten Histori, og saa maa de selv dømme. De vet, at jeg hin aften stod og prædikede med ryggen vendt mot et usselt hus. Da jeg var færdig, kom en elendig utsvende kvinde til mig og bad mig at besøke en lidelsesøster oppe paa tagkammeret, Jeg fulgte straks med og blev vidne til et syn, som aldrig skal forlate mig, saalænge jeg lever. Der laa en ussel uttæret kvindeskikkelse paa en bunke halm. Gjennem et langt liv hadde hun tjent Synden og Satan. Nu hadde alle forlat hende, Satan kunde ikke længere gjøre bruk av dette uttærede Skelet. Om du er saa utslidt og ødelagt i Syndens tjeneste, at en ikke djævelen længere har bruk for dig, vil dog den Herre Jesus, med inderlig ømhet, motta og frelse din syndige og urene sjæl."

Den arme kvinde utstrakte sine arme imot mig som en fortvivlet og raapte: Er det sandt? jeg er utslitt i Syndens tjeneste. Kan et slikt avskum bli frelst? Jeg prækede livets evangelium for hende, og hvert eneste ord faldt som en lægende balsom paa hendes syke sjæl. Et par dage efter døde hun, ikke alene uendeligt beskjæmmet over sit forspilte liv, men ogsaa uendelig salig i ham som kom for at søke og frelse det fortapte." Grevinden foldet sine hænder til lov og tak, og store taarer tolkede hendes hjertens følelser. Amen.

Kjære Hyrden's Læsere. Jeg er sen til at skrive litt i Hyrden, men jeg ser at redaktøren pastor H. L. Urness uttaler at vi kan gi en liden julegave til Hyrden. Jeg sender en dollar til Hyrden og det gaar 50 sent for Hyrden og 50 sent for supskription for min nabo. Hendes addresse er: Mrs. Edvin Vimen, Parkbeg, Sask. En glædelig julehilsen til alle Hyrden's læsere ifra Mrs. Mouris Olsen, Darmody, Sask.

(Kom for sent til julenumret — Red.)

Kok ønskes.

"Norsk kristeligsindet pike ønskes som, kok paa Bethania Gamle Hjem. God betaling. Vær saa venlig at henvende sig til Bethany Home for Aged, Bawlf, Alberta."

Referat.

Prince Albert Krets af Kanada Distrikt holdt sidt høstmøte i Birch Hills, Sask., den 14—16de Oktober 1938.

Aapningspræken blev holdt av Pastor A. M. Vinge som talte over "Gjeldsfølelsens Indflydelse paa Evangeliets Fremgang" Romerbrevet 1: 14-16. Kredsformanden Pastor K. O. Kandal hilste de besøkende velkommen og takket stedets menighet for indbydelsen.

Fredags eftermiddag holdt Pastor Tandberg Indledningsprækenen over det opstillede tema: Matt. 7: 13-29. Som ledetraad for de første to vers som handler om den smale og brede port satte inlederen frem tre punkter:

1. Vandringen til porten: Vækkelse.
2. Vandringen igjennem porten: Gjenfødelse.
3. Vandringen paa den smale vei: (Indenom porten) Helligjørelsen.

D. L. Melby, og Pastor Haaland fortsatte samtalen.

Aftenmøtet blev holdt i det engelske sprog:

Hr. Fengstad talte, og Pastor Peder Lerseth fra Bawlf, Alberta, som var paa besøk i kaldet avla et vidnesbyrd.

Lørdagsformiddag talte Pastor Tandberg igjen over temaet. Efter denne tale blev forretningssessionen holdt. Femten delegater var tilstede. Pastor Haaland og frue samt familie som har tilfyttet kretsen blev hilset velkommen.

Pastor Peder Lerseth blev valgt som raadgivende medlem. Valg av embedsmænd hadde det følgende resultat:

Formand: Pastor K. O. Kandal.
Vise-Formand: Pastor John P. Tandberg.
Sekreter: Pastor A. M. Vinge.
Kasserer: Henry Haugen.
Finans-Sekreter: Pastor P. C. A. Haaland, Crooked River.
Bibel Camp Comittee: Pastor Kandal, Vinge, og den som blir prest i Birch Hills.

Indbydelse fra Crooked River for næste kretsmøte blev antat. De følgende blev valgt for dette møte:

Aapningsprækenen: Pastor Tandberg.
Indledningsprækenen: Den som blir prest i Birch Hills.
Præken Søndag: Pastor A. M. Vinge.
Forretningsmøtet hæves.

Samtalen fortsatte Lordags eftermiddag. Pastor Haaland, C. Stensrud, Pastor Kandal, O. Pederson, og Pastor Lerseth talte. Hr. Iversen fra Bibelselskabet ogsaa talte. Duet av Pastor og Mrs. Haaland, og Solo av Otto Jacobson.

Søndags formiddag Gudstjenesten var vel besøkt. Pastor Peder Lerseth prædiket. Pastor Tandberg holdt skriftetalen, og presene Lerseth og Vinge assisterte under utdelingen. Mange kom til Herrens bord. Vi fik høre en alvorlig præken. Det var en velsignet formiddags stund.

Ved Sondags eftermiddags møtet var der mange som tok del. Flere vitnesbyrd blev avlagt. Under denne session sang Birch Hills koret, duet av Pastor og Fru. Haaland, Solo av Pastor Vinge.

Under dette tre dages møte serverte kvinderne mat i kirkens basement. De besøkende blev møt paa en serkjilt hjertevarmende maate, og kvinerne gjorde sit for at gjøre det saa hyggeligt som muligt.

Saa er dette kretsmøte ogsaa forbi. Ordet blev saa i tale og sang. Vi faar lov at tro at herren skal lægge sin velsignelse til det som blev delt immelem de som var tilstede. Til Ham alene hører æren og prisen, nu og i evighet.

—*A. M. Vinge, Sekreter.*

Møte i Concordia Menighet

Oct. 17—18. 1938.

Thema for møtet: Aapenb. 2, 1—7 Indledet av formanden S. Fengstad. Tilreisende var Fengstad, Finnestad, E. Haave, past. Kandal og undertegnede. Paa Styremøte den 18de blev Osmund Senum valgt at tjene indtil næste aarsmøte. E. Have blev valgt i pastor Langleys sted. E. Have blev valgt som Viceformand. Offer i Concordia beløp sig til $22.75. Der var en god aand gjennem hele møtet. Paa begjær av endel av menigheten blev det bestemt at komme tilbake om en uke og ha møte 3 dage til. Under dette møte ledet skretæren møtet, da formanden ikke var tilstede. Det traf sig slik at vi fik snestorm den første dag Nov. 1ste saa der var ikke saa mange folk som ved det færste møte, men Guds Aand var tilstede og vi blev velsignet.

Møte i Shell Lake den 19—20. Den første Salme blev indledet ved undertegnede. Vi hadde to møter om dagen og husmøter hver kveld. Guds Aand var kraftig tilstede, og vi fik ogsaa den glæde at bøie knæ og be, med nogen kvinder som vilde bli frelst. Offer i Shell Lake $12.08. D. L. Melby, skretær. (Mere).

Radio Broadcast.

Mountain Time.

1. Lutheran Hour over WNAX, Yankton. Every other Sunday — 7:30—8:30 A.M. Conducted by Rev. G. Tweet of N. L. C. in English Language.
2. Norwegian Lutheran Service every Sunday from 8:30—9:30 A. M. over KLPM., Minot, N. D. (139K.)
3. Danish Lutheran Service every other Sunday from 9:30 to 10:00 A. M. over CJCA., Edmonton. Rev. Nommeson pastor.
4. Lutheran Hour over CKBI., every Sunday from 9:15 to 10:15 P.M. Norwegian and English alternate.
5. St. Olaf College WCAL. Morning devotional from the College Chapel 8:45 to 9:15 A. M.

CFQC Saskatoon. Jan. 29th. 11:00 A. M. (Norwegian L. Church.)
February 12. 11:00 A. M. (German L. Church.)
March 12. 11:00 A. M. (Lutheran College.)
April 16. 11:00 A. M. (Swedish L. Church.)
May 21. 11:00 A. M. (Swedish L. Church.)
Iune 4. 11:00 A. M. (Luther League Service.)

—*B. O. Lokensgaard.*

(Please advise of any changes or other stations to be added. — Ed.)

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

SHEPHERD

I AM THE GOOD SHEPHERD. John 10. 11.

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Winnipeg, Manitoba, First Nr. in January 1939

A New Year's Meditation.

Ps. 61:1-4.

Pastor Mile E. Iee.

Psalm 61 is one of the many gems that we have in the Book of Psalms. It is the prayer of a David in distress — a prayer that breathes an earnestness born out of need, a faith based upon past experience of the faithfulness of God, and a quiet determinaton to hold fast to the anchor of God's house. Let us take this Psalm with us as we enter upon a new year of life and work in the Kingdom of God on earth. Taking our inspiration particularly from the first four verses of this Psalm, let us courageously enter upon the New Year:

1. With fervent prayer to God going before us;
2. With the experinece of God's faithfulness behind us; and,
3. With the quiet desire of being faithful to God present with us.

David's prayer, as we have it in Psalm 61, is an earnest, passionate prayer: "Hear my cry, O God; attend unto my prayer. From the end of the earth will I cry unto Thee, when my heart is overwhelmed: lead me to the rock that is higher than I." We do not know in what circumstances David found himself when he uttered this prayer. He may have been fleeing from his capital city after the revolt of his own son, Absalom. At any rate, he seems to be absent from Jerusalem where the tabernacle, the house of God, was located, for he is crying to God "from the end of the earth." Whatever the cirmuntances, it is clear that David is in need and that he realizes his need. Therefore, his prayer is fervent, passionate — the cry of an agonized soul. It is such a prayer which, according to James (5:16), avails much.

If our prayers are to be fervent, effectual prayers, they must be born of real need. Is there such need in our lives? Have we been led to the Rock that is higher than we? Have I placed my feet squarely on the Rock of Ages? Do I know in whom I have believed? If not, great indeed is my need! Well may I cry: "Oh God, the Holy Spirit, lead me to the Rock that is higher than I. Lead me to Christ, the Way, the Truth, and the Life, for without Him there is no going, no knowing, no living. Let not this year, no, not this day, pass before I have the assurance that Jesus died for me."

When we have come to know Christ as our personal Savior, then our greatest personal need is cared for, but our need does not end there. There are unlimited possibilities of growth in sanctification, growth in Christlikeness. As we travel along that road of sanctification, the needs of others will become our needs in a very real and deep sense. How about the many folks in our communities who are going to enter eternity during the year that is just beginning? How about those of them who have not yet found the Christ, the Resurrection and the Life? How about the millions of Chinese who are being slaughtered and who are going into eternity without Christ? How about the even more serious case of those who are slaughtering them — both those who are committing the actual murder and those who are furnishing for a price the weapons for the murder? How about the heathen in Africa, Madagascar, India, and other heathen lands? How about the more serious case of the heathen in so-called Christian countries who know or have opportunities of knowing the Lord's will but are not doing it and who therefore must expect to be "beaten with many stripes"? Surely the follower of Christ who has the burden of these many perishing souls upon his heart has reason to cry to God as passionately as David did: "From the end of the earth will I cry unto Thee, when my heart is overwhelmed."

David has the assurance that God will hear his prayer; his past experience confirms him in that faith. "For," he says, "Thou hast been a shelter for me, and a strong tower from the enemy." In another Psalm, he says: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." (Ps. 37:25). Therefore, even when things looked dark for David, his past experience of the goodness and the faithfulness of God led him to believe that things would come out all right.

Our past experience does not confirm us in the belief that the year which lies before us will necessarily bring us a bountiful harvest and great material prosperity. It is a little ironical to look at old calendars for 1934 and other depression years and see the almost positive expressions on some of them to the effect that the new year will bring the return of prosperous times. "Man proposes, but Gud disposes." Man may think that his continued existence depends upon a very pronounced change for the better in his material fortunes; but in the wisdom of God, He may order it otherwise and still preserve the physical life of His people.

But if our eyes have been opened by the Holy Spirit, working through the Word and the Sacraments, so that our understanding is not wholly darkened, then we can see in our past experiences abundant reason for putting our trust in Him Who was a "shelter" and a "strong tower" to the Psalmist. In spite of the machinations of Satan and devil-driven men, we may believe that the Lord of all Who holds everything in the hollow of His hand, still rules and will so order even the sins and atrocities of men that "all things work together for good to them that love God," (Rom. 8:28). Our past experiences have abundantly shown — have they not? — that in spite of crop-failures and other disasters, the Lord does provide for His own both in a material and a spiratual way. Let us trust Him to continue to do so in the year that lies before us.

Our past experiences prove to us that there is blessing in living as the children of God, it is only the part of wisdom to quietly resolve with David: "I wil abide in Thy tabernacle forever: I will trust in the covert of Thy wings." It is not sufficient to once find a place in the tabernacle of God by putting our trust in His Son, our Savior. It is necessary to "abide" there — to continue in the faith which is in the Son of God unto the end if we are to obtain the crown of life.

With some folks New Year's resolutions are easily made and easly broken. Others scoff at all such resolutions. All good things are likely to be abused and to become the object of ridicule; but let us make good use of all good things. Surely, it is not out of order for us at the beginning of a new year of grace to quietly resolve by the undeserved favor of God to continue abiding and growing in the tabernacle of God as His children and co-workers, remembering always to support that resolution by drawing strength from our Heavenly Father through meditation upon His Word and prayer. Then, the year will be a happy and a blessed New Year for us indeed.

A Christmas Song.

Over the hills and the valleys
Out on the Mountain high,
Softly the voice of angles
Down from the eastern Sky
Bringing the Joyfull Tiding,
Out in the Silent Night.
::Glory to God in the highest::
::O Lord be thou my Light.::

Behold in the city of David,
Jesus was born that day.
Coming so humble and lonely,
As in a Manger he lay,
A Saviour to us now is given.
The Angels did Sing That Night.
::Glory to God in the highest::
::Oh Lord be thouy my Light.::

Come to the Wonderful Saviour,
Jesus the Christ and Lord.
He now is willing to save thee
Trust in his holy word.
Do not reject Salvation,
He is the way and the light.
::Out in this world of darkness.::
::Oh Lord be thou My Light.::

Written by Peter O. Dahl.

(Received to late for the Christmas issue. Ed.)

Alcohol and Youth.

(Continuation.)

Since the use of alcoholic beverages attacks the higher powers of the brain it is a great handicap to the advancement of education, inventions, industries and every other worthy achievement of man. It is, on the other hand, the originator and promoter of every kind of misery and degradation known to humanity. In every country and in every age it is, has been and will be, a blight upon the happiness and progress of mankind.

No one who drinks alcoholic beverages for the first time thinks that he will become a drunkard. All feel sure they can quit any time they choose to do so. Nevertheless, the first glass is the most dangerous, for if that is never taken no one needs to feel he will become an addict. Alcohol is a habit-forming drug, hence it is much easier to refuse taking the first glass than the second, and as a rule, the third glass is eagerly desired, for by that time the self-control and judgment are weakened. The continued use of liquor makes the will power weak and feeble, and before the drinker realizes it he is powerless to resist the almost uncontrollable appetite for more liquor. The habit is like an octopus, that, with its snake-like arms, embraces and holds its victim fast.

Let us consider a few reasons why young people drink. One reason they do is because the liquor business uses every available method and means to make their products popular and attractive and drinking fashionable, especially to women and youth. Many feel they are outside of the social circle if they do not drink. They thoughtlessly expose themselves to temptation by going to places where liquor is served and choose as their friends those who use it. The social atmosphere thus makes it difficult to say no, and rather than to be ridiculed and called a poor sport, they yield. Those who wish to guard their character and be safe must be careful what forms of amusements and companions they choose.

Moderation, rather than total abstinence, has been considered the ideal attitude toward the use of alcoholic beverages. Since the majority of young people are ignorant of the true nature and effects of alcohol and of the danger of the first glass, they have fallen easy victims of the many liquor lures. Alcohol is a very clever deceiver, and at first makes its users feel cheerful, light hearted and happy. It seems to be an easy way of forgetting the disagreeable and trying things in life. This pleasant, good feeling lasts only for a short time, however, and is suceeded by a very disagreeable sick hangover. Alcohol also causes the lining of the mouth to feel dry and it creates a thirsty sensation and craving for more. The easiest way to get rid of this unpleasant feeling and craving is to take more alcohol. You can thus see how the alcohol habit, with its fearful results, is easily formed.

IS IT SMART TO DRINK?

Some young people think it is smart and manly to drink. What do you think? Is it smart to use a dangerous thing that may make you a slave to the habit, unfit you to compete with your companions in work, studies and athletics, and greatly lessen your chances for health, success and happiness? It is not necessary, however, to give reasons for not drinking. A firm, yet courteous, "No, thank you, I don't drink," is respected by most people.

Can anything be gained by using alcoholic drinks? No, a drinker has everything to lose and nothing to gain. Even if he never drinks to excess he has wasted his money for something that has no value and which may have injured his body and mind, even if he does not know it. He is also setting an example which may develop the drink habit in a weaker brother, thus wrecking his life and causing him untold woe. Every drinker is helping the liquor business to live, that causes so much misery and ruin everywhere. Common sense should tell everyone that anything as powerful for evil as liquor should be avoided at all times. The wisest decision anyone can make is to abstain from all alcoholic beverages. What you have never had you will never miss, and if you never start using alcohol you will never have the struggle to break the habit. Everyone who has started using liquor should stop at once if he values his health, happiness and success, for every drinker is running the risk of developing an uncontrollable thirst that may completely ruin his life.

What can youth do to help solve the drink problem? One of the branches of the W.C.T.U. is the "Youth's Temperance Council," composed of young people who pledge themselves to total abstinence. Their slogan is, "A good time with a purpose." They gather to learn valuable lessons about alcohol and to enjoy the best kind of social activities. In the summer they have camps for recreation and study by some lake. Those who have joined are very enthusiastic about their organization and the fine fellowship and good times they enjoy. How do you as young people feel about the drink problem? Are you willing to remain a target of the liquor traffic or do you want to protect yourself by learning the true facts about alcohol and organizing into a powerful band against the industry that degrades manhood and womanhood?

It was my pleasure a year ago to attend the World's Convention of the W.C.T.U. at Washington, D. C. There several members of the Y. T. C. gave short talks. One young man said, "The saloon, the breeder of vices, must go, and we are here to see to that it shall go." If this would be the spirit of a great number of our youth, and they would turn their thumbs down on drinking and other social evils, and go forth as leaders for sobriety, they could become a great power in fighting the liquor evil. What a fine influence they could thus be among their friends, in their homes and in the community.

What can we do to help solve the alcohol problem? An awakening of a large number of our people to see the need of courageously fighting the liquor traffic and the liquor habit by every practical means; total abstinence and not moderation, the ideal standard; a universal educational program, similar to that sponsored by the W.C.T.U.; co-operation of many organizations in carrying it out, and firm reliance on the almighty power of God, can save our people and our country from destruction by the liquor curse.

WOMEN'S MISSIONARY FEDERATION

MRS. I. O. THVEDT, Editor — LANGHAM, SASK.

Paper: "Faithful Builders in the Home,"

given Oct. 29th, at W.M.F. Meeting, at Lacqui Parle Circuit Meeting, near Midale, Sask. by Mrs. T. J. Langley.

In speaking on this Subject, I must say, like Paul, in Phil. 3:12; that I am speaking, "not as tho I had already attained, either were already perfect. But, I follow after, if that I may apprehend that, for which, also, I am apprehended, of Christ Jesus."

I have sought, in the Scriptures, for my material on this topic, as we have no better source-book to draw on, when seeking either spiritual or material guidance.

Turning to Luke 10:38-42, we find a Home-scene, in which our Saviour is The Divine Guest. I am speaking of the home of Martha and Mary. Here we read, how these two re-acted, to the presence of Jesus, among them. Mary sat at Jesus' feet, and feasted on His Word; but Martha was cumbered about much serving, and came to Him, and said, "Lord, dost Thou not care, that my Sister hath left me, to serve alone? Bid her therefore, that she help me; and Jesus answered, and said unto her, "Martha, Martha, thou art careful and troubled about many things; but, one thing is needful; and Mary hath chosen that good part, that shall not be taken away from her."

Mary seems to have enjoyed the presence of Jesus so much, that she was quite unconscious of any present need of food; which reminds us, of how Jesus felt, after His memorable talk, with the Samaritan woman, at Scychar' well. He said to His Disciples, "I have meat to eat, that ye know not of." (John 4:32). This is "loving," with all one's heart, and with all one's soul and with all one's mind. (Matt. 22:37) Such heaven-born Love, is a true essential, of the ideally happy home; where father, and mother, are willing to forget self, for the sake of the advancement of "The Kingdom," in their own hearts, and in the hearts of others.

How beautiful it is, when we find occasional homes, where all the members are true christians! This, indeed, must be a true foretaste of "Heaven on Earth." Very seldom do young people realize the importance of choosing for life-mate, only one, whose heart is truly converted to The Lord.

The Father, in his own home, should be the Priest; likewise, the Mother should fulfill her christian duties, and, like Hannah, in 1 Sam. 1:22, bring her children up, in the fear, and admonition of the Lord.

The Lord has said, (Ex. 20: 6) that He will show mercy unto the thousands (of generations) of those that love Him, and keep His commandments; and happy is the soul that was blessed with Christian forefathers. But we can also do our part to see that the generations coming after us are so blessed by giving ourselves unreservedly over to the Lord, if we have not done so already.

Let us see some of the fruits of Christian love in the home as given in 1 Cor. 13: "Love, (or charity) suffers long, is kind; envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, endureth all things. It never faileth.

Where Love presides in the home there is love both to God and to neighbor. How often we read in the Bible about "the Church that is in thy House". Would not things in this world have been far different today if all the fathers in the homes had believed with all their house? Picture a world where all people were Christians! "Eia, var vi der"!

Christians will practice hospitality as Gal. 6: 10 admonishes us. Here we read: "As we have therefore opportunity let us do good unto all men, especially to them, who are of the household of faith." Hebr. 13: 12 says: "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."

Another mark of the truly Christian home is that parents speak charitably about their own Church and about its servants, so that the children may grow up with love in their hearts for both God and for His Word.

Romans 13: 2 and 2 also say: "Let every soul be subject unto the higher powers, for there is no power but of God. The powers that be, are ordained of God. Whoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist, shall receive unto themselves damnation." This is a warning, especially for our times.

1 Tim. 6: 6 says: "Godliness with contentment is great gain." I think that this also is a word for our times. Where do we find the contented souls of our day? Is it among those who spend their money for that which is not bread and their labor for that which satisfieth not?

I have seldom met a happier soul lately than a Christian widow, seventy two years young, who entertained us at Ladies' Aid a few days ago. She had experienced the secret of contentment in her heart and the Lord had made her glad without money and without price. I have, however, met many very happy people here south in these barren Prairies. Some day we shall praise the Lord for all those blessed troubles that were really only "blessings in disguise."

So many people in our times think that they have to be "on the go" early and late (in quest of amusement). The only "go" which our Lord has commanded us is to "go and preach the Gospel, making disciples by baptizing and by teaching."

As Elijah found out (told about, in Kings - chapter 19: 12th verse), the noisy and tumultuous life of our day does not permit the ear to hear our Lord, as He passes by, but the "still, small voice" is what we should listen to. We thank God that He has been in our midst to day telling us to come "home."

We realize that "earth is not our home", but to those that live the Christ-life, there is here the foretaste of Heaven. May the Lord bless all our homes and make them truly Christian.

May the Lord preserve thy coming in and thy going out from henceforth and forever more. Amen!

The W.M.F. of Edmonton Circuit

held its annual meeting in Viking on Monday afternoon, Oct. 31, 1938. They had a joint session with the L.D.R. so the W. M. F. business followed immediately after the L.D.R. business session was over. After the hymn Beautiful Savior was sung, the secretary treasurer's report was read and accepted. Then Mrs. C. Holmberg, president, gave a very instructive talk on various parts of the work. She mentioned about the Aids being faithful in sending in reports, and taking an active interest in the work; also that they should use the W.M.F. program material, sending to headquarters for necessary material for various programs and thus make them really worthwhile. She urged all Aids to make up a scrap-book for each Aid, featuring the work of the various departments of our church, thus helping us get acquainted with its work.

After the report by the circuit historian, Mrs. F. Olson, there was a good discussion period. It was suggested that each Aid also keep their own history book.

The election of officers was as follows: President, Mrs. C. Holmberg, Edmonton, re-elected; Vice-president, Mrs. Hollingen, Irma, re-elected; Secretary-Treasurer, Mrs. Wm. Rugland, Tofield, re-elected; Mission Boxes, Mrs. A. Haukedal, Tofield; Thank Offering, Mrs. H. Neraasen, Ryley; Cradle Roll, Miss Lilly Christianson, Holden; In Memoriam and Life Membership, Mrs. C. Erickson, Tofield; Historian, Mrs. Sigurd Sefsrud, Viking; Box Work, Mrs. Selmer Johnson, Tofield.

It was moved that the secretary send in report of meeting to the papers and to Aids not present. The meeting was closed with a prayer by Mrs. C. Holmberg and Lord's Prayer in unison. The closing song was "He Leadeth Me."

There were 13 delegates from 7 Aids and 35 visitors. List of Ladies' Aids contributing to Bible Woman Fund in China for 1938: Amisk Creek, Tofield, Bardo, Tofield, Flat Lake, St. Paul, Bethel, Ryley, Sharon, Irma, Bethana, Sedgewick, Central Lutheran, Edmonton, Holden.

Sunday evening's program was as follows: It was rendered jointly with the L. D. R.

Scripture and prayer by Mrs. O. Likness.
Duet, Nellie Wollen and Stella Hafso.
Talk by Mrs. J. Stollee on The Cradle Roll Dep.
Duet, Mrs. Ted Elness, Miss Anna Hahso.
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YOUNG PEOPLE'S LUTHER LEAGUE

Rev. A. M. VINGE, Editor — FAIRY GLEN, SASK.

The Two Roads.

(Continued from last issue.)

And his youth did return; for all this was but a dream which visited his slumbers on New Year's night. He was still young; his faults alone were real. He thanked God fervently, that time was still his own; that he had not yet entered the deep cavern, but that he was free to tread the road leading to the peaceful land, where sunny harvests wave.

Ye who still linger on the threshold of life, doubting which path to choose, remember that, when years are passed, and your feet stumble on the dark mountain, you will cry bitterly but cry in vain: "O youth return! O give me back my early days!"

—*Jean Paul Richter*...

Candles.

"Thou wilt light my candle." Psa. 18: 26.

The people of Israel knew of no candles. Their candles were lamps. But the idea is the same. It was a *light*.

A lighted lamp was the sign of an inhabited home. It indicated the continued preservation of a family. The text above means that God would not permit the royal dynasty of David to come to an end.

When Job speaks of a lamp put out it implies that the household and family of the godless would become extinct. The seven-branched lamp-stand ("candlestick") in the Holy Place symbolized the presence of the Lord in *His* "House."

A burning lamp was also a sign of good luck. Hence a lamp was always kept lighted in a home. It was the duty of the wife to see that it did not go out. To insure sleep it was covered with a tilted "bushel" or shoved under the bed, but replenished with oil two or three times during the night to keep it burning. The ideal housewife in Prov. 31: 18 does not permit her lamp to go out by night because of this traditional notion. Consequently the foolish virgins of Matt. 25 who neglected to provide themselves with oil for their lamps were refused admission to the house of the bride, as an unlighted lamp was a sign of bad luck.

The significance of the language is therefore plain when we read that "a lamp shall shine no more in thee"—in Babylon—but in the heavenly Jerusalem "they need no light of lamp. . . for the Lord God shall give them light, and they shall reign for ever and ever" (Rev. 22: 5). CJS.

(Bible Banner.)

My Friend.

By JAMES FALK.

Had I not known Him so well, this Friend of mine, I might have turned back many times along this lonesome road.

But, I have known Him so long and I have never found that He has misled me. I met Him in early childhood and we have been together, more or less, through this half century.

Of course, I have gone wrong at times and had to retrace my steps back to where I lost the way, but I can hardly blame Him. It was my fault, I can see that plainly now.

There were occasions when I thought the road was too long, the task too hard, the burden too heavy and I felt ready to quit. But a strange new courage and strength came along and helped me carry on.

Too, I have thought I could manage my life, determine my destiny, set my pace, but, whenever I have tried, things went wrong and I had to seek the kindly council of my Friend.

At times through life, I have thought I could get along without Him. I can see now that would have been a grievous mistake.

Summed up, I realize, life has had its ups and downs, its trials and temptations, its tests and sorrows. It has been a hard life in many ways. But, then as the days have turned to years, this Friend has become dearer and,—with Him—I do believe, my trials and burdens and sorrows have turned to blessings. I may have learned to know life through tribulation.

Then, there is a sunset, I shall need Him then—and an eternity—no, I cannot do without Him.

There seems to be but one clear call and I rather like it, "Faithful unto death."

It is off in the distance somewhere, but I hope, aided by my Friend, to reach that shore.

The Counsel of God.

"Moreover by them is thy servant warned: and in keeping of them there is great reward."

In this 19th Psalm David refers to the teachings of the word of God. Dear young friends, do we realize a fraction of the value David set upon the Word. It does have the same value today if we learn to know it by using it daily. Then we, too, shall grow to love it and then we cannot but also love the Lord Jesus Who is the theme of the Word.

Let us be willing to receive the warnings and loving counsel that God gives through the Bible, and not forget that "in keeping of them there is great reward," notwithstanding the fact that we are saved by grace alone. Young friends, let us take time to read and find out what God wants to tell us each day. Will you dare? At this time of remembrance of Jesus' birth won't you take up the challenge to give up sin and self and yield to Jesus Who gave up Himself to give us life.

The God-fearing characters in the Bible, some old, but many young persons, give us a great challenge. Their great tasks, or their simple everyday life, performed in the quiet confidence that God was with them will also stir the blood of modern youth who long for the best in life. For example, contemplating the life of Paul—his early life, his glorious conversion, his subsequent missionary life with its many hardships—we are struck with his perfect contentment, his boldness in confessing his Savior, and one longs for a similar greatness of soul. We will find too that this great soul developed so by being a diligent student of the Scriptures and by being obedient to them. This is the way for us also, young people of today.

Let us listen to the Lord now.

—*Erik B. R. Haave,*
Dist. P.T.M. Sec'y.

Watchers.

No, they were never quite the same again,
Thoes shepherds of that dim Judean field;
Old restlessness, old frailties, old pain
From hungers of the soul were somehow healed.

For always, watching, they would see a light,
And always, listening, would hear a song;
And evermore, from night to dismal night
The way was never dark, nor watching long.

The thing that happened on that starry morn
Sustained them down the distances of years;
The Christ-Child, innocent though mortal-born,
Lay in their hearts, a solace for all tears;
All ways of life were evermore to them
A narrow path that led to Bethlehem.

Ruth E. Hopkiis in "America."

The Gift of God.

God gave this Gift to me—
Mine own to be!
Lo, all my days
Henceforth be spent in living praise.
My life, my lips, forever shall proclaim
His holy name.
He gave this Gift to me,
Mine own to be.
And I, with faith no longer cold and dim,
Lift up mine eyes to look on Him
Before whom angels fall
And see in Him my All in all.

E. H. Divall.